

The Review.

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No. 23.

A PLEA FOR CATHOLIC FREE SCHOOLS.

THAT untiring champion of the Catholic parochial school system, Rev. Father G. D. Heldmann, of St. Paul's, Chicago, made an impressive plea the other day before the convention of the German State Federation of Illinois, for free parochial schools.

By dint of great sacrifices on the part of parents, pastors, and teachers, he said in substance, we have supported and are supporting our parochial schools. The heaviest part of the burden, however, is always borne by those parish members who have children to send to school. There has been much just complaint against the school money, which is indeed, in a way, an unjust tax if levied solely upon the parents of school children. For the Catholic parochial school is either an essential part of a parish, or it is not; if it is, then it becomes the duty of every member of the parish to contribute his share towards its support. That would give us what is generally called the free parochial school. How quickly could the lukewarm Catholics be deprived of all their alleged motives for sending their children elsewhere, if free parish schools were universally established! How much could be done for the internal development of the parochial school once it were free and therefore independent!

Father Heldmann pointed out that free parochial schools have already existed for years in various parts of the country, and says that he has corresponded with interested priests and laymen, who were unanimous in declaring that the system was a success and that they would never return to the old mode. In some parishes the school tax is put upon the pew-rent, in others it is raised by special collections. But no matter which method is preferred, the result invariably is that the expense is divided more

evenly among all the members of a congregation and that the burden is lifted from the shoulders of the poor.

In conclusion Father Heldmann expressed his surprise that so little has been done towards endowing Catholic parochial schools in an age when liberal gifts for educational purposes are the order of the day. He said he considered the endowment of a free parish school more meritorious than large donations or legacies for mere perishable externals of religion.

These timely remarks deserve reproduction in every Catholic newspaper of the land. We trust the energetic Chicago rector will not cease to champion the useful movement until every Catholic school in the United States has become a free school, and its future ensured if possible by permanent endowment.



THE ROMAN CATHOLIC CLERICAL FUND SOCIETY.

In replying to the comments made by the Rev. Joseph Ruesing, President of the R. C. C. F. S., upon our article in No. 18, discussing the plans of said society, it must be understood that THE REVIEW did not find fault with the ostensible purpose of said organization. To assist sick or needy priests, to provide for the education of candidates for the sacred ministry, are such commendable objects that certainly no Catholic paper worthy of the name could offer the slightest objection. It was the method for accomplishing these purposes, as explicitly stated in the Constitution and By-Laws of the R. C. C. F. S., which caused said article published in No. 18 to be written, and our reply to the Reverend President's letter will be confined strictly to the *modus operandi* of his association as explained in the constitution and corroborated by his letter.

In passing over the generalities of his letter we quote the explanatory sentence: "Its final and principal object is to extend assistance etc.; its present and pressing object is to get the 'fund.'" In other words, before telling prospective members what relief they may claim as a matter of contract or right, first of all, they must create a 'fund.' For that reason the President says further on: "Now, our society does not propose to give a stipulated sum, etc." This verifies THE REVIEW's claim, that the members are not entitled to benefit, but depend entirely for any desired assistance on the good will of the board, regardless of the merits of their case.

That the board was called "the absolute dictator of the organization" is objected to on the part of the Reverend President, because said board is elected by the members and therefore their

creature. That is true, as far as the election is concerned, but since the members have only the right to vote and nothing more, while all other powers are delegated to the board, we fail to see who could prevent the board from doing what it pleased during its term of office. In most organizations responsible positions like that of secretary and treasurer are filled by election through members of the Board of Control. Yet in the ordinary organizations such officials serve for stipulated periods during good conduct, and are not subject to dismissal "at the pleasure of the board." While the character of the members in a society comprising Catholic priests exclusively should be above suspicion, yet the President finds it necessary that "the board must have the right to grant or refuse the petition of an applicant in order to protect the society against possible fraud." Applying the same principle to the members of the board, why should not an honest secretary or treasurer be protected against sudden discharge for no other reason than that he is not pliable enough to suit the desires of a president or majority of board-members? This is not said as a reflection on any member of the present board, but merely as an illustration of how the powers of said board could be abused.

To an insurance man the idea of investing money in endowment insurance for the purpose of making profits seems absurd. Life insurance does cost money, even if the assured lives to the end of the endowment period, and whatever profit may be made through the dividends on maturing policies, will be most likely counterbalanced by the loss of interest on the premiums, when some of the assured should die in the last years of the endowment period, as in that case no dividends will be paid. This, however, is a matter of personal opinion, and if the R. C. C. F. S. prefers speculation in life insurance to other safe investments, THE REVIEW will not complain.

Since the Reverend President has settled the question of "insurable interest" satisfactorily to himself in a manner that must be kept secret, THE REVIEW has no further comment to make on that score. Should the question ever come into court, the President may wish to have had this matter more thoroughly discussed before dismissing it in such an off-handed way.

Coming to the financial statement we regret the lack of frankness on the Reverend President's part. He says that the card we referred to in No. 18 shows "part of our annual income. A show of expenditure can not be made, because there was none."

How about the \$30,000 of insurance carried? Did the companies furnish said insurance gratis for the past two years? The President expects to realize at least \$40,000 from these policies

after 17 years, (so he says on page 314 of *THE REVIEW*, No. 20), consequently more than two years have gone since these policies were taken. If the society "had no expenditures," who paid the premiums?

Quoting again from the letter, "most of our members gladly sacrifice five dollars per month, knowing well that they will not get any aid in return." *THE REVIEW* can justly claim that the remarks made in No. 18 are fully corroborated by the Reverend President. Now, if the clergy of Nebraska are willing to establish a "fund" without expecting any benefit in return, said fund to be invested and only the interest of it to be devoted to the relief of members who may apply for it in time of need, but with the understanding that the Board of Trustees has absolute control over the matter, can grant any amount of money it chooses, and can refuse (without giving any reason for so doing) to pay anything at all, *THE REVIEW* has nothing more to say about it.

But any priest joining the R. C. C. F. S. should know and understand thoroughly that as a member of that association he has no rights whatever beyond voting for members of the board, must not expect any benefit for a number of years to come, and according to the present constitution and by-laws at best can not get more than a fraction of what money he paid in, since the "aid" distributed is based solely on the amount of money contributed by the member concerned, regardless of the merits of his case.



THE TEMPLE IN FREEMASONRY.

An altar is the natural accompaniment of a church or temple. Hence, since they have altars, naturally also Masons publicly call their buildings, temples.

"The candidate seeks for light and truth," says Mackey's *Ritualist*, "within the sacred precincts of the lodge" (p. 29): on entering it, "as with Moses at the burning bush, the solemn admonition is given, 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground'" (p. 23): and one of the distinctions between the ancient temple, on which the lodge is modelled, and the lodge itself, is that "The most holy place in a lodge is its eastern end, that of the Temple was its western end" (p. 29.)

But that no doubt may possibly remain in our minds, let us attend the "consecration" of a lodge according to the manner prescribed on pp. 145-149 of the *Ritualist*.

A Masonic hymn having been sung, a prayer by the Grand Chaplain follows. Next there is an oration by a competent brother; followed in turn by a piece of music. The dispensation

for the erection of the new lodge and the records are then approved by the Grand Master, and the officers of the lodge to be consecrated are presented to him. Then, says our Ritualist, "The officers and members of the new lodge form in front of the Grand Master, and the business of consecration commences.

"The Grand Master attended by the grand officers form themselves in order around the lodge—all kneeling.

"A piece of solemn music is performed while the lodge is uncovered.

"After which the first clause of the consecration prayer is rehearsed by the Grand Chaplain."

Here follows a prayer to the Grand Architect of the Universe, which, for brevity's sake, we omit.

Next, says the Ritualist :

"The Deputy Grand Master presents the golden vessel of corn and the junior and senior wardens the silver vessels of wine and oil to the Grand Master who sprinkles the *elements of consecration* upon the lodge."

After another prayer by the Grand Chaplain comes the "dedication."

"A piece of solemn music is performed while the lodge is uncovered. The Grand Master then standing with his hands stretched forth over the Lodge, exclaims in an audible voice :—

"To the memory of the Holy Saints John we dedicate this lodge. May every brother revere their character and imitate their virtues. Glory be to God on high.

"Response.—As it was in the beginning, is now and ever shall be; world without end. So mote it be. Amen.

"A piece of music is performed while the brethren of the new lodge advance in procession to salute the Grand Lodge, with their hands crossed upon their breasts and bowing as they pass. They then take their places as they were."

Such is the *consecration* and *dedication* of a new lodge as set forth for us by our vademecum. What are we to think of this kneeling? this solemn music? these prayers? this pouring of the elements of consecration? this extending of hands? this dedication to the Holy Saints John? this crossing of hands upon the breast? Granted that Masonry has its own secret meaning for these things, and that the initiated will smile at our simplicity in taking this dedication to the Holy Saints John seriously; we care not for the moment what the meaning may be; to this we shall attend later; the words, the actions, the surroundings are those of a religious consecration and as such we are justified in taking it.

Our Ritualist, moreover, kindly comes to our assistance in this matter, for on page 319 it defines the meaning of the word "dedication." "A dedication is defined to be *a religious ceremony whereby anything is dedicated or consecrated to the service of God.*" Could words be clearer?

The dedication of Masonic halls is, as we would naturally expect, much more solemn. Our Ritualist, having arranged the details of the procession to be made and other preliminaries, comes on p. 221 to the dedication proper :

"The lodge is uncovered and a procession is made around itduring which solemn music is played:—.....

"When the Grand Master arrives at the East, the procession halts, the music is silent and the Grand Chaplain makes the following

Consecration Prayer.

"Almighty and ever glorious and gracious Lord God, Creator of all things and Governor of everything thou hast made, mercifully look down upon thy servants, now assembled in thy name and in thy presence, and bless and prosper all our works begun, continued and ended in thee. Graciously bestow upon us wisdom in all our doings; strength of mind in all our difficulties; and the beauty of harmony and holiness in all our communications and work. Let faith be the foundation of our hope, and charity the fruit of obedience to thy revealed will.

"O thou preserver of men, graciously enable us now to dedicate this house which we have erected to the honor and glory of Thy name, and mercifully to accept this service at our hands.

"May all who shall be lawfully appointed to rule herein according to our constitutions be under thy special guidance and protection and faithfully observe and fulfill all their obligations to thee and to the lodge.

"May all who come within these consecrated walls have but one heart and one mind,—to love, to honor, to fear, and to obey thee as thy majesty and unbounded goodness claim, and to love one another as thou has loved us. May every discordant passion be here banished from our bosom. May we here meet in thy presence as a band of brethren who were created by the same Almighty Parent, are daily sustained by the same beneficent hand, and are traveling the same road to the gates of death. May we here have thy Holy Word always present to our mind, and religion, and virtue, love, harmony, and peaceful joy reigning triumphant in our hearts.

"May all the proper work of our institution that may be done in this house be such as thy wisdom can approve and thy goodness prosper. And finally, graciously be pleased, O thou Sovereign Architect of the Universe, to bless the craft wheresoever dispersed, and make them true and faithful to thee, to their neighbor and to themselves. And when the time of our labor is drawing near to an end, and the pillar of our strength is declining to the ground, graciously enable us to pass through the valley of the shadow of death, supported by thy rod and thy staff to those mansions beyond the skies where love and peace and joy forever reign before thy throne.—Amen.

"Response by the Brethren.—Glory be to God on high, on earth peace, good will toward men.

"The Junior Grand Warden then presents the vessel of corn to the Grand Master, who pours it upon the lodge, saying:—

"In the name of the Supreme and Eternal God, the Grand

Architect of heaven and earth, to whom be all honor and glory, I dedicate this hall to Freemasonry.

"The public grand honors are then given.

"A piece of music is then performed and the second procession is made around the lodge. When the Grand Master arrives at the East, the music ceases and the Senior Grand Warden presents him with the vessel of wine which he sprinkles over the lodge, saying :—

"In the name of the Supreme and Eternal God, the Grand Architect of heaven and earth, to whom be all honor and glory, I dedicate this hall to Virtue.

"The public grand honors are then given.

"The music is resumed and the third procession is made around the lodge. When the Grand Master arrives at the East, the music ceases and the Deputy Grand Master presents him with the vessel of oil, which he sprinkles over the lodge, saying :

"In the name of the Supreme and Eternal God, the Grand Architect of heaven and earth, to whom be all honor and glory, I dedicate this hall to Universal Benevolence.

"The public grand honors are then given.

"The Grand Chaplain standing before the lodge then makes the following

Invocation.

"O Lord God, there is no God like unto thee in heaven above or in the earth beneath, who keepest covenant and mercy with thy servants who walk before thee with all their hearts.

"Let all the people of the earth know that the Lord is God and that there is none else.

"Let all the people of the earth know thy name, and fear thee.

"Let all the people know that this house is built and consecrated to thy name.

"But will God indeed dwell on earth? Behold the heavens and the heaven of heavens can not contain thee; how much less this house which we have built?

"Yet have thou respect to the prayer of thy servant, and to his supplications, O Lord my God, to hearken unto the cry and to the prayer of thy servant and thy people.

"That thine eyes may be opened towards this house night and day, even towards the place consecrated to thy name.

"And hearken thou to the supplication of thy servant and of thy people; and hear thou in heaven thy dwelling place; and when thou hearest, forgive.

"For they be thy people and thine inheritance. For thou didst separate them from among all the people of the earth to be thine inheritance.

"Response by the Brethren :—The Lord is gracious and his mercy endureth forever.

The Grand Chaplain pronounces a benediction, the lodge is covered, the Grand Master retires to his chair and a Masonic anthem is sung. Then follows an oration by one of the brethren, then a Masonic ode is sung, a collection is taken up for the relief of distressed Masons, their widows and orphans. The grand

procession next marches three times around the lodge and returns to the place whence it set out (p. 230).

We have copied the ceremony, though somewhat lengthy, since expression after expression confirms our contention that what churches are to other religious bodies, Masonic lodges and halls are to Masons. There they assemble in the name and in the presence of what they call God; they dedicate a house which they have erected to the honor and glory of his name; the walls of that house are consecrated walls; there should his Holy Word be ever present to their minds and religion reign triumphant in their hearts; there is all the proper work of the institution to be done. And after a dedication in corn, wine, and oil is made in the name of the Supreme and Eternal God, the Grand Architect of heaven and earth, the sublime words of Solomon at the dedication of the temple are applied to the halls of Masonry and wonder is expressed that if the heaven of heavens can not contain the deity, he nevertheless should dwell on earth in the house that they had built. After all this who will deny that the Mason has his own religious temples?

A word of warning however to the wise. Do not be caught by the apparent beauty and orthodoxy of Masonic prayers. The voice is indeed that of Jacob, but the skin, the skin is that of Esau. We shall prove at the proper time that all this Christian and Scriptural language is hollow mockery; a cunning imitation, but nothing more. When we have proved Masonry a religion, we shall devote some time to examining the nature of its creed. We ask at present a prudent caution.

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WHAT CAN LABOR GAIN FROM STATE OWNERSHIP?

Socialists are untiring in their efforts to convince the world of labor that the panacea for all its ills is State ownership of the means of transportation (postal and telegraph service, and railroads) and of the means of production (mines, factories, and land.) Let us suppose for a moment that the State owned all these means of transportation and production, what would be the condition of the laboring man, the employé?

Evidently, the State, as owner, e. g., of the coal mines, would be obliged to provide the public with sufficient fuel. Hence, it would be in duty bound to prevent any strike of its miners, forbid any coalition of miners for that purpose, inhibit the collection of strike funds, and suppress all incendiary speeches or articles aiming at the inauguration of a strike.

Again: to insure a regular delivery of the necessary coa

supply, the State, as employer, would have to insist that every miner remain in a certain designated place, like a revenue collector or a policeman. What is necessary for an effective police force or a reliable postal service, would be required, *mutatis mutandis*, for a proper coal delivery.

Consequently, the liberty of the workingman would be greatly curtailed.

It is hard to see what the miner would gain in point of wages. The State, as well as any private owner, would be bound, on the one hand, to obtain sufficient revenue from the exploitation of the mines to meet the interest on the money invested, to put aside something for the amortization of the debt, and, on the other hand, to meet the requirements of the public for cheap fuel. The clamor for cheap fuel might grow so loud and strong that the legislators would be forced to cut down wages, as the only possible means of providing cheap fuel, since the interest and debt would have to be met on the terms agreed to.

During the recent anthracite coal troubles there was talk of a general miners' strike in order to help the hardcoal miners in the East. By chance, the writer met a young miner from the central part of Illinois, a former pupil of his school. "Well, John," we asked, "are the Illinois miners going to strike?" "I don't know, Father." "Have the miners any complaint to make about their wages? What can a miner earn by a day's work?" "\$5.00, easily."

We doubt whether any legislature would allow the miners an average wage of \$5.00 a day. Thus the miner would by State ownership gain neither greater freedom nor higher wages. But might he not have steadier work? The average working-days in the mines are no more than 200 a year. Suppose the men wanted to work 300 days. Could the State grant them that number? Manifestly the demand for coal regulates the number of working-days in the coal mines. If the State were to employ its miners for 300 days, when 200 were sufficient to produce the necessary amount of coal, it would produce 50% more coal than required, or it would have to discharge one-third of the present working force. If it had more coal than it needed, who would foot the bill? If it discharged one-third of its working force, what would become of the men thus thrown out of employment?

We can see no possible benefit for the laborer by State ownership of the means of production either in the mines or in the manufacturing industries or in land. The Socialists are misleading the workingmen.



"THE DEVIL IN ROBES."

We have received the subjoined communication :
Cardinal's Residence.

Baltimore, Md., May 30th, 1903.

To Mr. Arthur Preuss,

Editor and Publisher THE REVIEW,

St. Louis, Mo.

My dear Sir :—My attention has been called to a correspondence in your paper in reference to an infamous publication entitled "The Devil in Robes." The letter signed by me in that correspondence was written by me at the dictation of the Rt. Rev. Bishop Curtis, V. G., during the Cardinal's absence in Europe. His Eminence had no knowledge of the correspondence until recently.

Respectfully,

L. O'DONOVAN.

* * *

According to First Assistant Postmaster General, R. J. Wynne, (see his letter in No. 21 of THE REVIEW, p. 328), Rev. Father Louis O'Donovan, under date of July 26th, 1901, "*in the name of Cardinal Gibbons and as Chancellor,*"*) forwarded a circular entitled "The Devil in Robes" to the Post Office Department; and when the Postmaster General, under date of July 29th, same year, suggested to him that it would probably be better to ignore the circular, Father O'Donovan replied, under date of July 30th: "...*in the name of Cardinal Gibbons,*†) I beg to thank you for your prompt and kind attention. After consideration your suggestion to ignore the obnoxious circular and thus avoid giving it notoriety seems wise, and we gladly would adopt the same as you suggest....." (Cfr. p. 328 of THE REVIEW.)

The Postmaster General, therefore, was fully justified in stating, as he did, in his first letter to THE REVIEW (see our No. 21, p. 326): "About a year ago this matter was brought to the attention of His Eminence Cardinal Gibbons, and he concurred in the opinion of this Department that, to take any action toward excluding the circular from the mails would be to give the publication further advertisement and increased sales."

And His Eminence the Cardinal was equally justified in informing the editor of the *Church Progress* (see our No. 21, p. 326) that he had "no recollection at all of ever having had any communication with the Postoffice authorities" on this subject.

His name and authority had been used without his knowledge. It is not for us to further locate the responsibility. We have ac-

*) Italics ours.—A. P.

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complished what we set out to accomplish: we have shown that the Post Office Department can not justly fall back upon ecclesiastical authority in an attempt to excuse its non-interference with the transmission of "The Devil in Robes" circulars through the mails.

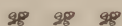
It is the general sentiment of the Catholic press and clergy that something ought to be done in this matter, if possible. Will His Eminence not please ask the Postmaster General to do what he offered to do in his letter to Father O'Donovan, viz: submit the offensive circulars together with the infamous book entitled "The Devil in Robes" to the United States Attorney General, to ascertain if this sort of literature can be lawfully sent through the mails?

If that official declares that it can, the Catholics of the country will know that they will have to bring pressure to bear upon their representatives in Congress to remedy an insufficient law.

If he declares that it is unlawful to mail such matter, the Postmaster General will no doubt forthwith proceed to do his duty, and if he does not, President Roosevelt can probably be induced to exercise the necessary pressure.

In case His Eminence the Cardinal refuses to comply with this suggestion, it will become the duty of the Catholic press to prevail upon the authorities to take such action as may be necessary in the interest of justice and public decency.

We Catholics are no pariahs who can be abused with impunity. All that is necessary for us to get our full rights is to assert them vigorously.



INSTINCT AND INTELLIGENCE IN THE ANIMAL KINGDOM.

Instinct and Intelligence in the Animal Kingdom. A Critical Contribution to Modern Animal Psychology, by Eric Wasmann, S. J. Authorized translation of the second and enlarged German edition. 171 pp. Herder, St. Louis, 1903.

P. Wasmann is one of the leading biologists of the present day, and, as Prof. W. M. Wheeler, of Texas University, justly remarks, "has undoubtedly done much, at least in Germany, towards the exposure of (this) pseudo-psychology and a more rational conception of ant behavior. His long familiarity with these animals and their guests has given him a singularly lucid insight into their activities." (*American Naturalist*, XXXV. 808).

It was, therefore, a happy thought to undertake a translation of Wasmann's publications, thus not only to make English speaking scientists acquainted with a vast number of valuable biological discoveries, but mainly to correct the wrong notions of in-

instinct and intelligence that fill the minds of even our best American biologists.

The principal purpose of the present book is a thorough investigation into the true conception of instinct and intelligence.

After having contrasted popular and scientific animal psychology, P. Wasmann with great skill attacks the fundamental error of modern animal psychology, which mistakes sensitive associations for intelligence, and clearly shows by evident examples that this notion of intelligence is untenable. Then he explains intelligence and instinct according to the principles of sound reason. Defining instinct as a sensitive impulse to actions that are unconsciously adaptive, he shows that "unconscious suitableness" must be considered as the essential criterion of contradistinction between intelligent and instinctive actions. Moreover, since the sensitive impulse may either "immediately spring from the inherited dispositions of the powers of sensile cognition and appetite" or "from the same inherited dispositions, but through the medium of sense-experience," two groups of instinctive actions may be distinguished, the second of which coincides with the so-called intelligence attributed by modern writers to brute animals.

These notions explained in the III. chapter receive further development through the solution of the principal objections advanced by Forel, Ziegler, Wheeler, Emery, etc. Here we may mention especially chapters V. and VI. They are directed against Emery, of whose objections Wasmann himself remarks "that he never met with a more thorough and accurate criticism." Emery's chief error, that "general sense images and general concepts are essentially the same and represent only different degrees of the same power of abstraction," is refuted in a very lucid and convincing manner. The last reply of Emery shows clearly how important was the task that Wasmann undertook when he wrote this book. Having called the human soul a "mysterious being," Emery confesses: "It is to no purpose, on my part, to continue my controversy with Wasmann. The divergence of our views is due to a totally different conception of the world and of human nature. The main question, whether the human mind presents only a higher development of a disposition found in the animals, or whether, on the contrary, it is something quite apart, additional, and wanting in all other living beings, is far beyond the question of intelligence. An answer to that main question would determine the whole trend of science and thereby influence its results."

The VII. chapter answers the question, whether the psychic life of insects can be compared with that of the higher animals. Thus the author meets an objection, made not only by brain-

anatomists but by all who, like Bethe, assume evolution in its widest sense as a foregone conclusion. At the same time he firmly establishes the important truth that there is a uniform critical standard for comparative psychology, and that we are therefore entitled to apply the same to the "intelligence" of ants and of higher mammals. In the last chapter Wasmann in a very original manner derives from biological facts six forms of acquiring knowledge and concludes that "no trace of (real) intelligence, that is to say, of a spiritual power of abstraction, is to be found either in higher or in lower animals. . . . that his sensitive-spiritual soul makes man the crown of the visible creation. . . . the image and likeness of the Supreme, Uncreated Spirit, of God, his Creator."

Finally Wasmann advises all modern naturalists "to subject these theistic views and doctrines to a thorough study before declaring them untenable."

The translation has been done fairly well. The many observations and experiments, made mostly by Wasmann himself, and the fact that all abstract discussions have been avoided, must render the book agreeable to the taste of modern naturalists, as well as interesting and delightful to any man of education, especially to advanced students of our colleges.



WHAT CREMATION MUST CONSISTENTLY LEAD TO.

Professor Seidenberger, of the Berlin University, recently published in *Der Tag**) some very pertinent remarks and suggestions on the subject of cremation, which will no doubt be received with mixed feelings by the advocates and promoters of this mode of disposing of the human corpse. The Professor begins by showing that even if no serious objection could be made to cremation from a *doctrinal* standpoint, it nevertheless is repugnant to Christian sentiment.

"Christian usage herein follows the bent of the human heart. The personal respect for the living naturally clings also to the lifeless body; we shrink from touching it, we reverently deposit it in the bosom of the earth. The tomb favors the notion that the body continues its rest in the coffin beneath the ground, and this helps us to endure more easily the first pain of separation."

The adherents of cremation look upon such remarks as an outgrowth of misplaced sentimentality or religious narrowminded-

*) We quote from the *Kölnische Volkszeitung*, (Wochen-Ausgabe für das Ausland) No. 19.

ness. They point to the want of space for cemeteries, and adduce hygienic and aesthetic reasons for their fad. In answer to ecclesiastical objections they frequently call attention to the fact that the human body differs not essentially from the carcass of an animal. This manner of viewing the matter has, as Prof. Seidenberger pertinently remarks, the advantage of appearing to be progressive and scientific. "But is it so in fact? If we view the human body, with the eyes of the anatomist, as a mere animal organism, then the same rules must apply to the former as to the latter." Until recently animal carcasses have been unceremoniously cast away; now, however, technical progress has made it possible to gradually abandon this method of disposing of them; nevertheless cremation was not resorted to, but they were utilized in one way or another. Why, enquires Prof. Seidenberger, should we not pursue the same course in regard to the human body?

"Those who defend cremation, but reject the idea of utilizing the human corpse, are as much prejudiced as those who adhere to earth burial and oppose cremation. In fact they are more retrogressive because they revert to a civilization long effete. The idea of utilizing technically the human body has at first, until we have become accustomed to it, something grewsome about it; and it will probably not be realized very soon. Nor is economic utilization the only one; another use suggests itself more naturally, and to this I wish principally to direct attention, viz: the scientific use. Our medical colleges are sorely in need of dead bodies and the anatomical studies frequently suffer from want of them."

Prof. Seidenberger thinks the *esprits forts*, who have long ago laid aside the universal dread which people have of a corpse as something unworthy of them, and are no longer hampered by a pious belief in its inviolability, should place their bodies at the disposal of science rather than cremation. He therefore recommends as an amendment to every bill in favor of cremation, which may be introduced into the legislatures, that a corpse destined for cremation must first pass through the dissecting room of a medical college.

"Either we look upon the lifeless body with reverential awe and a feeling of intangibility as the abandoned habitation of a departed soul, and in this case it will as a rule be deposited in the maternal bosom of Mother Earth and nature be allowed to take its course; or we regard it solely as a chemical product, in which case we should deal with it as with the animal carcass, i. e., utilize it, if not for technical, at least for scientific purposes. Cremation appears as a stopping halfway and a useless waste of material."

MINOR TOPICS.

In the *Outlook* Dr. James H. Canfield, librarian of Columbia University, says that for the special required reading by the students some 6,000 different works are reserved from general circulation during each academic year.

This showing is impressive. The books are reserved, and more or less convincing proof of the zeal of the student in reading them is duly offered to the instructor. It is doubtful, however, whether an account of the reading of students in their hours of leisure would be equally edifying. Without much definite information on which to base a conclusion, the *N. Y. Evening Post*, well informed in college matters, hazards the opinion (issue of May 20th) that there is less "outside" reading than a generation ago. College life is more complex, more crowded with other interests. The pursuit of athletics is keener, more time and energy are given to training for the various teams, and to managing them and watching them practice. With the growth of wealth, the social side of college life has developed; there are more clubs, more entertainments of one kind and another. And, finally, the very extension of the "collateral" reading, which Dr. Canfield describes, leaves the serious student less disposed to other reading. Weary of books, his mind naturally seeks a different outlet for its activity. The chances are that the college student who reads a daily paper pays chief attention to the sporting columns; if he buys a magazine it is more likely to be *Munsey's* than the *Atlantic*. His poet is probably Kipling, his novelist the author of the last big seller, and he has no favorite essayist.



Mr. Otto A. Singenberger writes to us from Munich, under date of May 25th:

"In your No. 17, Vol. 10, I read a notice by Rev. Dr. Baarth, concerning the use of the organ during the Mass of Holy Thursday. As this information was new to me, I investigated and was informed by good authority thus: First of all, the newest *Ceremoniale Episcoporum* was printed something like twenty years ago. There will not be any new *Ceremoniale Episcoporum* edited for some time to come—if ever.

No rule allowing the organ to be used at the Sanctus and Benedictus during the Mass of Holy Thursday is in existence, but the old rule is still the standard; the organ may not be used after the Gloria during the Mass of Holy Thursday, and is not to be used until the Gloria of Holy Saturday, neither for the support of the singers nor the voluntaries.

I would like you to publish this note, if possible, in order to prevent more abuses of the rules of the Church concerning its music."



At the present date, the Steel Trust's plan for raising capital for working improvements seems to have resulted thus: The company receives in cash only the bankers' syndicate's \$20,000,-

000. In return for this, it issues \$20,000,000 bonds. But it also pays to the syndicate, as commission, 4 per cent. on the total \$150,000,000 bonds issued, whether for cash or for stock conversion. The commission thus amounts to \$6,000,000. The company's net receipts for the \$20,000,000 bonds are, the refore, \$14,000,000, or an average price of only 70. This result, in the opinion of the best financiers of the land, has added no little weight to the conviction that "old-fashioned and long-tested methods in finance should be abandoned very reluctantly, and only on positive proof that a sounder and surer method has been discovered." The Steel Trust's bonds have fallen to below 80. Clearly, all is not well with the great corporation, and we can imagine with what anxiety its many employés who have been inveigled into buying bonds, are looking forward to future developments.

A priest of the Syracuse Diocese writes THE REVIEW :

"A prominent gentleman asked me the other day, why Catholics are allowed to be members of the Knights of Columbus and not Freemasons—and I could not answer him. Can you? This man is a prominent Mason and thinks that he knows all about Masonry. For this reason only he does not like the Catholic Church."

The gentleman referred to might be enlightened by the articles on Freemasonry now appearing in THE REVIEW. His query about the Knights of Columbus shows how the secret features of this organization tend to confuse the minds of those outside the Church.

The first number for the current year of the *Analecta sacri Ordinis Praedicatorum*, published at Rome, contains a collection of important documents bearing on the religious situation in the Philippines. How the poor ignorant natives have been stirred up against the "friars" is shown by a petition addressed by an important parish near Manila to the Apostolic Delegate, from which we will quote one exceedingly characteristic sentence: "Send us for a parish priest a Dominican, an Augustinian, a Recollete, a Franciscan, a Jesuit, a Lazarist; we shall gladly receive any one whom you may send; but for God's sake, don't send us a *friar*!"

In the opinion of the *Mirror* (No. 15), medicine kills more persons in this country every year than any other single agency that we know of. "If people paid more attention to diet and hygiene, if they made more use of their senses than of drugs, they would enjoy a greater degree of health and happiness, be able better to stand the wear and tear of modern life, and not experience any craving for the assistance of that treacherous guide to the sanitarium and the grave—the nerve-stimulant."

Mr. E. L. Scharf, manager of the Washington "Catholic News Agency," informs us that he no longer teaches at the Catholic University.

